



کراماتِ امام حسین رضی اللہ تعالیٰ عنہ



The Miracles of رضی اللہ تعالیٰ عنہ *Imam Hussain*

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*Rendered into English by Majlis-e-Tarajim
(Dawat-e-Islami)*

MIRACLES OF IMĀM ḤUSSAĪN

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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī وَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Šawāb.

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Transliteration Chart

اَ	A/a	ڑ	Ř/ř	ل	L/l
اِ	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v, W/w
ت	T/t	ش	Sh/sh	و	
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Yā Allah عَزَّ وَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!

(Al-Mustaṭraf, VI, P40, Dar-ul-Fikr, Beirut)

Note: Recite Durūd Sharīf once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

21 INTENTIONS FOR READING THIS BOOKLET

Saying of The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ “The intention of a believer is better than his action.” (Ṭabarānī Al Mu’jamul Kabīr, Ḥadīṣ 5942, V6, P185)

2 Madanī Pearls of Wisdom:

1. You are not rewarded for a good deed unless your intentions are good.
2. The more good intentions you make, the more you will be rewarded.

Make the Following Intention:-

1. I will always begin by praising Allāh عَزَّوَجَلَّ ...
2. Reciting Durūd Sharīf...
3. Ta’aw-wuẓ ...
4. And Tasmiyah. (You will have acted upon these four intentions just by reading the first two lines on the top of this page)

5. I will study this book from beginning to end for the pleasure of Allāh عَزَّوَجَلَّ.
6. I will try my best to read it in the state of *Wuḍū*, and
7. Whilst sitting facing the Qiblah.
8. I will look at Āyahs of the Holy Qurān and...
9. Blessed Aḥādīṣ.
10. I will recite ‘عَزَّوَجَلَّ’ wherever the name of “Allāh” appears and
11. I will recite ‘صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ’ wherever the name of our blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ appears.
12. I will narrate the stories of our righteous Muslim clerics رَحِمَهُمُ اللّٰهُ تَعَالٰى to other people and thereby earn the blessings of mentioning these pious people because it is stated in a narration “عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ” (Mercy descends when the righteous are mentioned). (*Hilya-tul-Auliya’, Ḥadīṣ 10750, V7, P335*)
13. I will underline important passages and points of special interest, where necessary. (In my personal copy of this booklet)
14. I will persuade others to read this booklet.
15. I will give copies of this book (at least 10 in relation to 10th of Muḥarram) to other people as a gift (especially scholars and Imāms because offering them gifts will earn you more reward إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ), so that I act upon the Ḥadīṣ “هَذَا وَالتَّحَابُّ” (Give gifts to each

other, it will increase love amongst you). (*Mu'aṭṭā Imām Mālik, V2, P407, Ḥadīṣ 1731*)

16. I will offer the reward for studying this book to the entire Ummah.
17. If I come across a mistake I will inform the publisher in writing. (verbal conversations with publisher are usually unproductive)
18. I will use this book to give a Dars on appropriate occasions.
19. I will read the entire booklet every year in the month of Muḥarram.
20. If I do not understand anything, I will refer to scholars and thereby act upon the Āyah.

 فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Translation From Kanz-ul-Imān



(So, oh people, ask the people of knowledge if you do not know)

(*Part 14, An-Naḥl, verse 43*)

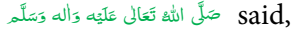
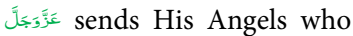
21. If I find a particular passage difficult to understand, I will read it again and again.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
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MIRACLES OF IMĀM ḤUSSAĪN

No matter how lazy Satan makes you feel, read this booklet from beginning to end with the intention of gaining reward.  إن شاء الله عز وجل
your heart will fill with the love of the Ahl-e-Bait (family of Rasūlullāh  صلى الله تعالى عليهم و آله و سلم)


Excellence of Durūd Sharīf

The Peace of our hearts, Mercy to the World and the hereafter, Grandfather of Ḥassan and Ḥussain  صلى الله تعالى عليه وآله وسلم said, “When Thursday comes, Allāh  عز وجل sends His Angels who have with them silver scrolls and golden pens. They write the name of the person who reads Durūd upon me abundantly on the **night of Thursday** and the **day of Friday**.” (*Kanz-ul-‘Ummāl*, VI, P250, Ḥadīṣ 2174)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Miraculous Birth

The dear son of Sayyidunā Ali and Sayyidatunā Fāṭimah, Sayyidunā Imām Ḥussain  رَضِيَ اللَّهُ عَنْهُمْ اَجْمَعِينَ was a miracle incarnate.

Even his blessed birth is a miracle. Sayyidi ‘Ārif Billāh Nūr-ud-Dīn Abdur-Raḥmān Jāmī رحمته الشافعي writes in ‘Shawahid-un-Nubūvah’: “The auspicious birth of Sayyidunā Imām Ḥussāin رضي الله تعالى عنهما took place on 4th Sha’ban on Tuesday in 4 A.H. in Madīnah-tul-Munawwarah زادها الله شرفاً وتعظيماً. It is narrated that the pregnancy period of Sayyidatunā Fāṭimah, while expecting Ḥaḍrat Imām Ḥussāin, رضي الله تعالى عنه lasted only for 6 months. Other than Sayyidunā Yahyā عليه السلام and Imām Ḥussāin رضي الله تعالى عنهما, no child whose pregnancy period was merely six months could survive. والله تعالى أعلم ورسوله أعلم عَزَّوَجَلَّ وَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (*Shawahid-un-Nubūvah*, P228, Maktaba-tul- Ḥaḡiqah, Turkey)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Noticeable Light From the Face

Allāmah Jāmī رحمته الشافعي further says, “The face of Imām Ḥussāin was so bright and beautiful that when he would be in the dark, light would emanate from his blessed forehead and cheeks, because of which the surroundings would become illuminated.” (*ibid*, P228)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Water of the Well Rose Up

When Sayyidunā Imām Ḥussāin رضي الله تعالى عنه journeyed from Madīnah to Makkaḥ زادها الله شرفاً وتعظيماً, on the way, he met Sayyidunā Ibn-e-Muṭī عليه رحمة الله اليربوع who politely said, “There is

very little water in my well, please say prayer.” Imām Ḥussain رضي الله تعالى عنه asked for some water from the well. When the bucket of water was presented, he رضي الله تعالى عنه drank some water from it and rinsed his mouth then poured the water of the bucket back into the well. The water of the well increased and became sweeter and tastier than before. (*Ṭabaqā-tul-Kubrā*, V5, P110, Dār-ul-Kutub-ul-‘Ilmiyyah Beirut)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Horse Threw the Foul-Mouthed Person in the fire

On the day of ‘Āshūrā (Friday, 10th Muḥarram, 61A.H.), when Sayyidunā Imām Ḥussain رضي الله تعالى عنه was delivering a sermon to the Yazīdī comrades on the ground of Karbalā for the fulfilment of a condition, a foul-mouthed Yazīdī (Malik bin Urwāḥ) looked towards the fire which was lit in a trench for the protection of the camps of the oppressed people of the Qāfilāḥ and said, “Oh Ḥussain رضي الله تعالى عنه! You have lit this fire before that one! (That of the Hell)” Sayyidunā Imām Ḥussain رضي الله تعالى عنه replied كَذَبْتَ يَا عَدُوَّ اللَّهِ meaning “O enemy of Allāḥ عَزَّوَجَلَّ! You are a liar! Do you think, Allāḥ عَزَّوَجَلَّ forbid, I will go to Hell?” A devotee of Imām Ḥussain رضي الله تعالى عنه, Sayyidunā Muslim bin ‘Aūsajāḥ رضي الله تعالى عنه asked permission from Imām Ḥussain رضي الله تعالى عنه to fire an arrow at the mouth of the foul mouthed Yazīdī; however, Imām Ḥussain رضي الله تعالى عنه did not allow, and said that we should not attack first. Imām Ḥussain رضي الله تعالى عنه then lifted his hands for prayer and said: “O Allāḥ

عَزَّوَجَلَّ! Make this evil person suffer the punishment of worldly fire even before the punishment of the fire of the Hell.” **The prayer was answered immediately and consequently the hoof of the horse of the Yazīdī fell inside a ditch, which jolted the horse. The rude Yazīdī fell off and his foot became entangled in the stirrup. The horse started galloping whilst dragging the Yazīdī along and threw him inside the trench which was full of fire and the ill-fated Yazīdī was burnt to death.** Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ performed Sajdah-e-Shukr (prostration to thank Allāh عَزَّوَجَلَّ) and said, “Oh Allāh عَزَّوَجَلَّ! Thank you for punishing the one who insulted the descendant of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.” (*Savāniḥ-e-Karbalā*, P88)

Black Coloured Scorpion Stung him

Despite witnessing the immediate, dreadful end of the rude Yazīdī, and instead of learning a lesson from it, another rude Yazīdī said to Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ, “How are you connected to the Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?” Upon hearing this, Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ got terribly hurt and said prayer, “Oh Allāh عَزَّوَجَلَّ! Punish this rude person.” The effects of the prayer instantly became obvious; that Yazīdī unexpectedly needed to defecate, he came off his horse, ran to one side got undressed and sat down; **suddenly, a black scorpion stung him. Covered in impurity, he was running here and there in extreme pain and in the end he died extremely disgracefully in front of his companions.** Despite this, the stone-hearted, shameless people did not take it as a warning but ignored it considering it as another accident. (*ibid*, P89)

The Impudent Yazīdī Died of Thirst



A stone-hearted person of the Yazīdī army came in front of Imām Ḥussain رضي الله تعالى عنه and rudely said “Just look at the waves of the river Euphrates. By God! You will not drink even a drop of it, and you will die of thirst!” Sayyidunā Imām Ḥussain رضي الله تعالى عنه beseeched Allāh عَزَّوَجَلَّ **اللَّهُمَّ أَمِّتْهُ عَطْشًا**, meaning “Oh Allāh عَزَّوَجَلَّ! Make him die of thirst!” As soon as Imām Ḥussain رضي الله تعالى عنه finished supplication, the horse of the shameless Yazīdī got frightened and ran. The Yazīdī started running after it; as a result, he became very thirsty, **he was, in fact, so thirsty that he was continuously calling out** **أَلْعَطَشُ أَلْعَطَشُ** “I’m thirsty I’m thirsty” but when water was brought to his mouth, he was unable to drink even a drop of it and, as a result, he died due to extreme thirst. (*Savāniḥ-e-Karbālā*, P90)

Dear Islamic Brothers! We see how grand the status of Imām Ḥussain رضي الله تعالى عنه is. We learn that Allāh عَزَّوَجَلَّ will certainly not tolerate the disrespect, dishonour and insult of the blessed Imām رضي الله تعالى عنه. Those who insulted Imām Ḥussain رضي الله تعالى عنه are disgraced and got painful torment even in this world and surely this holds a great warning. Allāmah Maūlānā Sayyid Muḥammad Na’im-ud-Dīn Murādābādī عليه رحمة الله الهادي elaborates after mentioning the terrifying immediate end of some of impudent Yazīdīs; the blessed son of the Noble Messenger was to be shown, that just like plenty of divine Āyah [of the noble Qurān] and the authentic prophetic narrations testifying to Imām Ḥussain رضي الله تعالى عنه high status in the court





of Allāh عَزَّوَجَلَّ, Imām Ḥussāins رضي الله تعالى عنه marvels and miracles also testify to it. Hence, physically expressing the divine favour upon him (through miracles) was in fact also linked to his chain of Itmām-e-Ḥujjat' (accomplishment) that is, if you have eyes, then look! To confront someone whose prayers are always answered, is like battling with Allāh عَزَّوَجَلَّ; think of its consequence and beware! But these figures of mischief were unable to take a warning from this and the greedy obsession of the unreliable world that was on their minds had blinded them. (*Savāniḥ-e-Karbalā*, P90)

The Pillar of Light and White Birds

After the martyrdom of Imām Ḥussāin رضي الله تعالى عنه, miracles became apparent from his luminous blessed head. The remaining people of the Aḥl-e-Bāits عليهم الرضوان Qāfilāh reached Kūfāh on the 11th of Muḥarram. The heads of the martyrs of Karbalā had already reached there. The bright head of Imām Ḥussāin رضي الله تعالى عنه was in the possession of the very disgraceful, ill-fated and ruthless Yazīdī called 'Khoūlī bin Yazīd.' This disgraceful person reached Kūfāh at night time. However, the door of the Governor's house was closed, so he brought the blessed head to his home. He disrespectfully placed the blessed head on the floor, brought a large pot and covered the head with it. He then went to his wife 'Nawār' and said, "I have bought for you the entire worldly wealth. Look over there; I have brought the head of Ḥussāin رضي الله تعالى عنه ibn 'Alī كزّمه الله تعالى وجهه الكريم to your house." The lady furiously spoke, "May the curse of Allāh عَزَّوَجَلَّ be upon you! People bring gold and silver and you have brought the blessed head of the Prophet's son! رضي الله تعالى عنه! By

God ! I will no longer stay with you.” After she said so, she rose from her bed and sat beside the blessed head. She narrates, “By Allāh ! I saw a beam of bright light coming from the sky upon the pot like a pillar and white birds were flying around it.” When morning came, Khoūli bin Yazīd took the head to the cruel Ibn-e-Ziyād. (*Al-Kāmil fit-Tārīkh*, V3, P434)

The Horrific End of Khoūli Bin Yazīd

The love of the world and the greed for wealth blind a person to the consequence of his bad deeds. Khoūli bin Yazīd separated the luminous head from the blessed body due to worldly love and admiration, but, after only a couple of years, he met such a terrible end that the heart begins to tremble. With regard to the revenge of Mukhtār Ṣāqfi against the murderers of Imām Ḥussain , Allāmah Maūlānā Syed Muḥammad Na’im-ud-Dīn Murādābādī  writes, “Just a couple of years after the martyrdom of Imām Ḥussain , Mukhtār gave a command that whoever accompanied ‘Umar bin Sa’d (the leader of the Yazīdī army) in Karbalā must be killed wherever he is found. Upon hearing this command, the tyrant and cruel people of Kūfāh ran towards Basra. The army of Mukhtār chased them and wherever they were found, they were immediately killed. Their corpses were burned and houses robbed. Khoūli bin Yazīd is the damn and evil person who separated the blessed head of Sayyidunā Imām Ḥussain  from the sacred body. This evil person was also arrested and was presented to Mukhtār. Mukhtār cut off his hands and feet and then hung him. In the end, he was thrown into a blazing fire. Likewise, Mukhtār killed all

the evil people of the army of ibn-e-Sa'd by different methods of punishment and killed those six thousand people of Kūfāh who were implicated in the martyrdom of Imām Ḥussain *رضي الله تعالى عنه*.” (*Savāniḥ-e-Karbalā*, P122)

The Blessed Head Reads Qurān Atop the Spear

Sayyidunā Zāid bin Arqam *رضي الله تعالى عنه* states, “When the Yazīdī comrades raised the luminous head of Imām Ḥussain *رضي الله تعالى عنه* on top of a spear and paraded through the streets of Kūfāh, at that time I was in the upper room of my house; when the luminous head passed by me I heard the blessed head reciting the 9th Āyah of Sūrah Kaḥaf:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ
آيَاتِنَا عَجَبًا

Translation From Kanz-ul-Imān

“Did you know that the men of the cave and of the forest’s side were of our wonderful signs?”

(*Shawāḥid-un-Nubūvaḥ*, P231)

Likewise, another pious person says that when the blessed head of Imām Ḥussain *رضي الله تعالى عنه* was removed from the spear and taken into the palace of Ibn-e-Ziyād, Imām Ḥussain *رضي الله تعالى عنه*’s sacred lips were moving: his sacred tongue was reciting Āyah 42 of Sūrah Ibrāhīm:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ط

Translation From Kanz-ul-Imān

And never consider Allāh عَزَّوَجَلَّ unaware of the deeds of the unjust.

(Rouḍāh-tu-Shuhadā translated, V2, P385)

Minhāl bin ‘Amrū says: “By Allāh عَزَّوَجَلَّ! I was in Damascus at that time; I saw with my own eyes that when the people were parading with the blessed head of Imām Ḥussāin رضي الله تعالى عنه on a spear, a person was reciting Sūrah Kaḥaf in front of the blessed head; when he reached the Āyah:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ
أَيَّتِنَا عَجَبًا

Translation From Kanz-ul-Imān

“Did you know that the men of the cave and of the forest’s side were of our wonderful signs?”

(Shawāhid-un-Nubūvāh, P231)

Allāh عَزَّوَجَلَّ granted the blessed head the strength to speak and the blessed head clearly said, ‘أَعْجَبَ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي’ وَحَلْيِي (My murder and roaming around with my head is a lot more strange than the incident of the Aṣḥāb-e-Kaḥaf) *(Sharḥ-us-Ṣudūr, 0 P212)*

Dear Islamic Brothers! Allāmah Maūlānā Na'im-ud-Dīn Murādābādī عليه رحمة الله الهادي further states in 'Savāniḥ-e-Karbalā': "In actual fact, this is true because the disbelievers oppressed the Aṣḥāb-e-Kaḥaf whereas the Ummah of the Holy Prophet صلى الله تعالى عليه وآله وسلم invited Sayyidunā Imām Ḥussāin رحمى الله تعالى عنه as a guest then deceptively closed his access to water! The family and companions were martyred in front of Imām Ḥussāin رحمى الله تعالى عنه and then Imām Ḥussāin رحمى الله تعالى عنه was also martyred. The respected Aḥl-e-Bait عليهم الرضوان were imprisoned. The blessed head was carried through different cities and towns. It is certainly strange that the Aṣḥāb-e-Kaḥaf spoke after a very long sleep, however, it is much stranger for the luminous head to speak after being separated from the blessed body." (*Savāniḥ-e-Karbalā*, P118)

A Couplet Written with Blood

When the army of Yazīd was carrying the blessed heads of the martyrs of Karbalā along with them, they stopped at one place. Sayyidunā Shāḥ 'Abdul-'Azīz Muḥaddiṣ-e-Diḥlvī عليه رحمة الله القوي writes: "They began drinking date juice; according to another narration, they began drinking wine. Meanwhile, an iron pen suddenly appeared and it wrote the following couplet with blood:

اَتَرْجُو اُمَّةٌ قَتَلَتْ حُسَيْنًا شَفَاعَةَ جَدِّ هِيَ يَوْمَ الْحِسَابِ

MEANING : (Do the murderers of Imām Ḥussāin رحمى الله تعالى عنه hope to receive the intercession of his Noble Grandfather صلى الله تعالى عليه وآله وسلم on the Day of Judgment?)

It is stated in other narrations that 300 years before the blessed birth of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; this couplet was found written on a stone. (*Aṣawā'iq-ul-Muḥarriqah*, P194)

A Monk's Acceptance of Islam Due to the Miracle of the Luminous Head

A Christian monk saw the luminous head from his church and asked, “You are evil people, will you be happy with 10 thousands Ashrafi (gold coins) if this head stays with me for one night?” The greedy men accepted the offer. The monk washed the blessed head, perfumed it, placed it upon his thigh and kept closely observing it throughout the night. Suddenly, he saw a ray of light emitting from the blessed head. The monk spent the night crying and the following morning he embraced Islam. He left his belongings and personal items and spent his entire life serving the Ahl-e-Baīt عليهم الرضوان.” (*Aṣawā'iq-ul-Muḥarriqah*, P199)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Dirḥam and Dīnar had Turned into Potsherds

When the Yazīdī people opened the bags of Dirḥam and Dīnar which they had plundered from the tents of Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ and the ones the Christian monk gave them, they discovered that all of them had turned into broken pieces of pottery. On one of their sides, the 42nd Āyah of Sūrah Ibrāhīm was written.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ط

Translation From Kanz-ul-Imān

And never consider Allāh عَزَّوَجَلَّ unaware of the deeds of the unjust.

And on the other side was written the 227th Āyah of Sūrah Shūrā:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ع

Translation From Kanz-ul-Imān

(And now the unjust will soon know as to which side they shall return). (*ibid*, P199)

Dear Islamic Brothers! This was a lesson of warning from Allāh عَزَّوَجَلَّ, that ‘Oh ill-fated people! You turned your face away from Islam for the love of the transient and mortal world and severely oppressed the family of the Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Remember! You demonstrated extreme carelessness towards religion and you will lose even the world for which you committed such a loathsome act. You are an absolute example of those who are lost not only in the world but also in the hereafter.

History testifies that the Muslims who preferred this world to religion, failed to gain even this world and those who turned away from the world and remained steadfast upon the laws and teachings of the Qurān & Sunnah, everyone honoured them

and followed in their footsteps and they became prosperous in this life and in the afterlife. A'lā-Haḍrat رحمۃ اللہ تعالیٰ علیہ writes:

وہ کہ اس درکاہو اخلق خدا اُس کی ہوئی
وہ کہ اس در سے پھر اللہ اُس سے پھر گیا

Translation of the Couplet

(The creation of Allāh عَزَّوَجَلَّ gets loyal to the one who gets loyal to the prophet صَلَّى اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Allāh عَزَّوَجَلَّ will leave the one who gets disloyal to the prophet)

Where was the Luminous Head Buried?

There are different opinions with regard to the burial of Imām Hussāin رضی اللہ تعالیٰ عنہ head. Allāmah Qurtubī and Sayyidunā Shāh ‘Abdul-’Azīz Muḥaddīsh-e-Diḥlvi علیہ رحمۃ اللہ القوی opines that Yazīd sent the prisoners of Karbalā alone with the blessed head to Madīnah-tul-Munawwarah زَادَهَا اللہُ شَرَفًا وَ تَعْظِيمًا and, after being wrapped in a shroud, the head was buried in Janna-tul-Baqī beside the grave of Sayyidatunā Fāṭimah Zahrā or Sayyidunā Imām Ḥassan Mujtabā رضی اللہ تعالیٰ عنہ. Others say that after 40 days, the prisoners of Karbalā came back to Karbalā and buried the blessed head after joining it with the blessed body. Some say that Yazīd ordered his comrades to pass through the towns and cities openly showing the head. When the people who were doing so reached a place called ‘Asqalān, the leader took the blessed head and buried it. When the Europeans invaded

‘Asqalān, Ṭalāī’ bin Razzaīk who was known as ‘Ṣāliḥ’ gave 30 thousand Dinars and asked for permission to take the blessed head from the Europeans. On Sunday, the 8th of Jamād-ul-Ākhir 548 A.H., whilst bare-foot and accompanied with his army and servants he brought the blessed head to Egypt. Even at that time, the blood of the blessed head was fresh and musk could be smelt from it. He placed the blessed head inside a silk green bag, placed it upon a chair made of ebony, got musk put around it, and finally had the ‘mausoleum of the martyred Ḥussain made hence, today near Khān Khalīlī, it is famously known as Ḥussain’s mausoleum.’ (*Shām-e-Karbalā*, P246)

The Honour of Seeing the Burial Place of the Luminous Head

Sayyidunā Shaykh ‘Abdul-Fattāḥ bin Abī Bakr bin Aḥmad Shāfi’ī Khalūṭī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrates in his booklet entitled ‘Nūr-ul-‘Aīn’: Shaykh-ul-Islam Shams-ud-Dīn Liqānī قُدْسُ سِرِّهِ الرَّبَّانِي would frequently come to the blessed mausoleum to behold the blessed head and would say, “I am sure, the blessed head of Imām Ḥussain is in this place.” Sayyidunā Shaykh Shāḥāb-ud-Dīn Ḥanafī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: “I beheld the mausoleum of Imām Ḥussain رَحْمَةُ اللهِ تَعَالَى عَنْهُ but I was uncertain as to whether or not the blessed head was actually here. Suddenly I fell asleep. I dreamt that a person trying to indicate something passed by the blessed head and presented himself in the blessed court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He politely said, “Yā Rasūl-Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Aḥmad bin Ḥalbī and ‘Abdul-Waḥḥāb

has beheld the burial place of your grandchild's blessed head.”
The Noble Prophet صلى الله تعالى عليه واله وسلم said,

“اللَّهُمَّ تَقَبَّلْ مِنْهُمَا وَاعْفُ رُءُوسَهُمَا”

Translation

(Oh Allāh عَزَّوَجَلَّ! Accept their seeing and forgive them).

Sayyidunā Shaykh Shāḥāb ud-Dīn Ḥanafī رحمته الله عليه says, ‘From that day, I have been sure that the blessed head of Imām Ḥussain رضي الله تعالى عنه is resting in this very place. I did not give up beholding the blessed head till my death.” (*Shām-e-Karbalā*, P247)

ان کی پاکی کا خدائے پاک کرتا ہے بیاں
آپسی تطہیر سے ظاہر ہے شانِ اہلبیت

Reply to Salām from the Luminous Head

When Sayyidunā Shaykh Khalīl Abī-l-Ḥassan Tamārsī رحمته الله تعالى عليه would visit the blessed mausoleum to behold the blessed head, he would always say: السَّلَامُ عَلَيْكُمْ يَا ابْنَ رَسُولِ اللَّهِ (My peace be on you, O the son of Rasūlullāh) and would immediately hear the reply: السَّلَامُ يَا أَبَا الْحَسَنِ وَعَلَيْكَ (and may peace be on you, O the father of Ḥassan). One day, however, he did not hear the reply. He رحمته الله تعالى عليه was surprised but went back. The following day, he رحمته الله تعالى عليه came again and presented his Salaam, he received the reply this time; he then politely

asked, ‘O Sayyidī! Yesterday I was not blessed with your reply, what was the reason?’ The reply was, “O Abul-Ḥassan! This time yesterday, I was with my beloved grandfather, the mercy of both worlds صلى الله تعالى عليه وآله وسلم, and was busy with conversation.”
(*Shām-e-Karbalā*, P247)

Sayyidunā Imām ‘Abdul Wahhāb Sha’rānī قدس سره الزباني says, “Ahl-e-Kashf Ṣufis (upon whom Allāh has bestowed power to see hidden things) believe that the blessed head of Sayyidunā Imām Ḥussāin رضي الله تعالى عنه is in the same place. Shaykh Karīm-ud-Dīn Khalūṭī رحمته الله تعالى عليه says, “With the permission of The Holy Prophet صلى الله تعالى عليه وآله وسلم, I have seen this place.” (*ibid*, P248)

A Peculiar Blessing of the Luminous Head

It is said that the king of Egypt ‘King Nāṣir’ was informed about a particular person who knew the whereabouts of some buried treasure inside the palace but did not tell anyone. In order to make him disclose the whereabouts of the treasure, the king ordered him to be tortured. The person in charge of torturing held him and placed dung-beetles and scarlet flies on his head and tied a piece of cloth around it. It is such a terrifying and painful torment that is unbearable for even a single minute. The tortured person either reveals the secret or, if he doesn’t do so, dies within a few minutes. This punishment was given to the person many times but, surprisingly, nothing seemed to affect him, instead, every time, the dung-beetles would die. The people asked the reason, and, in reply, he said, ‘When the blessed head of Imām Ḥussāin رضي الله تعالى عنه was brought to Egypt, الحمد لله عز وجل I placed it upon my head with love and honour; and thus this is the blessing and

miracle of Imām Hussain رضى الله تعالى عنه blessed head!' (*Shām-e-Karbalā*, P248)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Details of the Painful Insects

We learn that placing a sacred object on the head with respect and honour is in fact blessed in the world as well as the here-after. As for the insects which were used to make the accused reveal secrets; dung-beetles are two-horned black coloured insects that are born inside impurity and animal excrement; scarlet flies are small silk-like red coloured insects about the size of a chick-pea which are often found in some jungles during the rainy season; they are often dried and the rich red colour is used to dye silk; it is also used in making medicines; oil is also extracted from it. However, in those days, the accused person used to be punished in this way to confess to his crime, they would simply place these dung-beetles and scarlet flies upon the head tied with an ordinary cloth, and the insects would continuously bite, which would result in holes in the scalp; then, the moisture and bits of the scarlet flies would enter through the holes and, as a result, the arteries of the brain would burst. This was such an unbearable punishment that the accused would instantly confess. This frightening worldly torment actually reminds us of the punishment of the afterlife! Surely, none of us can bear the pain of these insects for even a moment, then how is it possible for anyone to bear

the snake bites and scorpion stings in the grave and the hellfire! Allāh عَزَّوَجَلَّ forbid, if we are caught for even an apparently minor sin, and if for instance, only one scorpion is placed on our head, then how we will be able to bear it.

The Shine and Beauty of the Blessed Head

According to another narration, the luminous head remained in the treasury of Yazīd. When the king of Banū Umayyāh Suleiman bin ‘Abdul Malik took control (96A.H. – 99A.H) and he got to know about it, he beheld the blessed head whose bones were shining like silver. He applied perfume, wrapped it in shroud and had the blessed head buried in a Muslim cemetery. (*Tahẓīb-ut- Tahẓīb*, V2, P326, Dar-ul-Fikr Beirut)

چسپے میں آفتابِ نبوت کا نور تھا
آنکھوں میں شانِ صولتِ سرکارِ بُوتِ راب

The Secret of Mustafa's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Pleasure

Allāmah ibn-e-Ḥajar Ḥaitamī Makki رحمته الله عليه narrates that Suleiman bin ‘Abdul Malik was honoured to see the Rasūlullāh Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. He saw that the Best of Creation صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was being particularly kind and generous towards him. The following morning, he asked Sayyidunā Ḥassan Baṣrī رضي الله تعالى عنه for the interpretation of the dream. Sayyidunā Ḥassan Baṣrī رضي الله تعالى عنه replied: ‘Perhaps you have done something good to a member of the family of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ He politely said, ‘Yes, I found

the blessed head of the Imām Ḥussain رضي الله تعالى عنه in the treasury of Yazīd. I wrapped it in five pieces of cloth, offered funeral prayer along with some of my other companions and then buried it.' Sayyidunā Ḥassan Baṣrī رضي الله تعالى عنه responded: 'It is the deed which brought about the pleasure of the beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (Aṣawā'iq-ul-Muḥarriqah, P199)

مصطفیٰ عزّت بڑھانے کیلئے تعظیم دیں

ہے بلند اقبال تیرا دودمانِ اہلبیت

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ






Explanation for Different Mashāḥad (Mausoleums of Martyrs)

The renowned religious orator of Pakistan, Maūlānā Al-Ḥāj Al-Ḥāfiẓ Muḥammad Shafi' Okārvi رحمۃ اللہ القوی writes in his book 'Shām-e-Karbalā': There are different narrations with regard to the luminous head, and Mashāḥad¹ have been made at different places. It is also possible that these narrations and Mashāḥad are connected to a few blessed heads. The heads of all the martyrs of the Ahl-e-Baīt عليهم الرضوان were sent to Yazīd and the heads might have been buried in various places and the linkage has been made with only Sayyidunā Imām Ḥussain رضي الله تعالى عنه for







¹ The plural of Mashad is Mashāḥad. One meaning of it is: A place to become present.

the respect or other relevant reasons—**وَاللَّهُ أَعْلَمُ بِحَقِيقَةِ الْحَالِ**
(*Shām-e-Karbalā*, P249)

A Terrifying Incident of Despair from Forgiveness

Sayyidunā Abu Muḥammad Sulaymān Al-‘Amash Koufi Tābi‘ī  says, “I came to perform Ḥaj, during the *Ṭawāf* I saw a person who was clinging to the blessed cloth of the Holy Ka’baḥ and saying, ‘Oh Allāḥ ! Forgive me but I suspect that you will not forgive me.’ Upon hearing it, I thought to myself as to what kind of sin he committed because of which he is disappointed by being forgiven; however, I remained occupied with performing the *Ṭawāf*. On the second round, I heard him saying the same, I became even more surprised. After I had finished the *Ṭawāf* I said to him, ‘You are standing at such a holy place where even the biggest sins are forgiven, so if you are asking Allāḥ  for forgiveness and mercy, then be hopeful, He is the Most Merciful, Most Generous.’ The person replied, ‘Oh man of Allāḥ , who are you?’ I said, ‘I am called Sulaymān Al-‘Amash 

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wife awoke and witnessed a beam of light from the blessed head to the sky, shining and twinkling. Yazīds wife became terrified; she woke Yazīd and said, ‘get up and see, I am witnessing a strange sight’. Yazīd also saw the light and told her to remain quiet about it. On the morning, he had the blessed head placed in a tent. He appointed 70 people to look after it, I was one of them. We were told to have some food. When the sun set and the most part of the night had passed we went to sleep. Suddenly I woke up; I saw a very dense cloud in the sky, and heard the sound of thunder and that of birds-wings’ flapping. That cloud began descending, gradually coming nearer to the extent that it touched the ground. A man came out of the cloud; the man had two heavenly garments. In one hand he had a floor and some chairs; he laid down the floor, placed the chairs upon it, and began calling out; ‘Oh father of mankind! Oh Ādam ! Please come.’ A very beautiful and pious person appeared, stood near the blessed head and said, ‘peace be upon you, oh friend of Allāh  peace be upon you, you lived as fortunate person and died as a dutiful loyal descendent; you remained thirsty until Allāh  united you with us; may Allāh  bestow mercy upon you; and there is no forgiveness for your murderer; and on the Day of Judgment, your murderer is destined for a very horrible place in Hellfire’. After saying so, he moved away and seated himself upon one of the chairs. Another cloud appeared and touched the ground in a similar way, and I heard someone calling: ‘Oh Prophet of Allāh ! Oh Nūḥ ! Please come.’ A very noble and honourable person arrived with a slight yellowish

complexion, wearing two heavenly garments; he also spoke the same words and seated himself upon a chair. Then, another cloud appeared and this time Sayyidunā Ibrāhīm Khalīl-Ullāh عليه السلام came out it, he too spoke similar words and seated himself upon a chair. Likewise, Sayyidunā Mūsā Kalīm-Ullāh عليه السلام and Sayyidunā ‘Isā Ruḥ-Ullāh عليه السلام came, uttered the same words and sat upon the chairs. Then a denser and bigger cloud appeared and Sayyidunā Muḥammad Madanī صلى الله تعالى عليه وآله وسلم, Sayyidatunā Fāṭimah and Sayyidunā Ḥasan Muṭtabā رضي الله عنهما emerged. The Holy Prophet صلى الله تعالى عليه وآله وسلم went towards the blessed head, lovingly embraced it and cried; then the Noble Prophet صلى الله تعالى عليه وآله وسلم presented the blessed head to Sayyidatunā Fāṭimah رضي الله تعالى عنها, She too embraced it and cried. Then, Sayyidunā Ādam عليه السلام came to the merciful Prophet, intercessor of the Ummah, the King of Prophethood صلى الله تعالى عليه وآله وسلم and said:

السَّلَامُ عَلَيَّ الْوَلَدِ الطَّيِّبِ، السَّلَامُ عَلَيَّ الْخَلْقِ الطَّيِّبِ، أَعْظَمَ اللَّهُ
أَجْرَكَ وَأَحْسَنَ عَزَاءَكَ فِي ابْنِكَ الْحُسَيْنِ.

Translation

(Peace is upon your innocent, naturally pure and virtuous son; may Allāh عَزَّوَجَلَّ bless you with immense reward and may He reward you with the highest of rewards for the tribulation of your honourable son, Ḥussain رضي الله تعالى عنه)

Similarly, Sayyidunā Nūḥ عليه السلام, Sayyidunā Ibrāhīm عليه السلام and Sayyidunā Mūsā عليه السلام عليه السلام came, uttered the same words and sat upon the chairs.

‘Isā عليه السلام offered their condolences. Then, the Noble Prophet صلى الله تعالى عليه وآله وسلم spoke a couple of words after which an angel came near the Noble Prophet صلى الله تعالى عليه وآله وسلم and said, ‘Oh Abul-Qāsim صلى الله تعالى عليه وآله وسلم! Our hearts have shattered (due to incident). I am the Angel of the worldly sky. Allāh عز وجل has commanded me to obey you; if you command I can drop the sky upon them and totally destroy them.’ Another angel said, ‘Oh Abul-Qāsim صلى الله تعالى عليه وآله وسلم! I am the Angel of the seas. Allāh عز وجل has commanded me to obey you. If you order I can bring a storm upon them and totally annihilate them.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم replied, ‘Oh Angels! Don’t do that! Sayyidunā Ḥasan Mujtabā رضي الله تعالى عنه, (whilst pointing towards the sleeping guards) said, ‘Dear grandfather! The people who are sleeping have brought my brother Ḥussain رضي الله تعالى عنه blessed head and they are appointed to guard it. The Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘Oh angels! Kill them for martyring my son.’ By Allāh عز وجل! I saw that all of my companions were slaughtered within a few moments; an Angel started coming towards me to slaughter me so I called out, ‘Oh Abul-Qāsim صلى الله تعالى عليه وآله وسلم! Please save me! Please have mercy upon me! May Allāh عز وجل bestow mercy upon you.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم told the angel to leave me and then came to me and asked, ‘Are you amongst those 70 people who brought the head?’ I humbly replied, ‘Yes.’ The Noble Prophet صلى الله تعالى عليه وآله وسلم placed his blessed hand upon my shoulder, threw me on the floor and said ‘May Allāh عز وجل neither have mercy on and nor forgive you; May Allāh عز وجل burn your bones in the fire of Hell.’ Hence, it is the reason why I am disappointed by the mercy of Allāh عز وجل.” When Sayyidunā Al-ʿAmash رضي الله تعالى عنه heard it, he said, ‘Oh ill-fated

person! Move away from me, perhaps punishment might come to me because of you.’ (*Shām-e-Karbālā*, P267 – 270)

Love for Self-Respect and Wealth

Dear Islamic brothers! Love for status and wealth is a horrible short coming. The Beloved of Allāh ﷺ said: “Two hungry wolves, let loose in a flock of sheep, do not cause as much damage to the flock as the love of wealth and status causes to one's religion.” (*Sunan Tirmizī*, V4, P166, Ḥadīṣ 2383)

It was Yazīds love for wealth and self-importance which caused the dreadful and terrible tragedy of Karb-o-Balā. He feared that Ḥaḍrat Sayyidunā Imām Ḥussain رضى الله تعالى عنه would overthrow him whereas Sayyidunā Imām Ḥussain رضى الله تعالى عنه was totally unconcerned and uninterested in power & authority of this world. In fact, Imām Ḥussain رضى الله تعالى عنه was the king of Muslims’ hearts is today and will remain till the end of the world.

Dreadful Death of Yazīd



There is an indirect narration of Sayyidunā Ḥassan Baṣrī رضى الله تعالى عنه that: **حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ** (Love of the world is the root of all evils.) (*Jāmī-‘us- Ṣaghīr lil-Suyūfī*, P223, Ḥadīṣ 3662, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

Yazīds heart was full of love of this world! Therefore, he was greedy for popularity, authority and power. Forgetting the consequences, he stained his hands with the brutal murder of Imām Ḥussain رضى الله تعالى عنه and his blessed companion’s عَلَيْهِمُ الرِّضْوَانُ; the brutal massacre he had committed in Karbālā for power and

authority eventually proved to be a disaster for him. His cruel reign lasted for only 3 years and 6 months, and he died at the age of 39 in Rabī'-un-Nūr 64 A.H. in Syria in a place called Ḥūwwārīn which is located in the city of 'Hams.' (*Al-Kāmil, fit-Tārīkh, V3, P464, Dār-ul-Kutub-ul-'Ilmiyyah Beirut*)

There are different opinions about the cause of Yazīds death. It is commonly said that he fell in love with a Roman girl who actually hated him. One day, she tricked Yazīd to go with her to a deserted area on the pretext of having romance. The cool breeze of the place made Yazīd lustful but the Roman girl said that a shameless person who is disloyal and unfaithful to his Prophet's grandson can never be faithful to me. After saying so she repeatedly stabbed Yazīd with a dagger and left him there. For a few days, vultures and crows feasted on his corpse. Finally, after an extensive search his people found him. They dug a ditch and dumped his rotten remains. (*Aūrāq-e-Gham, P550*)

Ibn-e-Ziyād Dreadful End

Yazīds accomplices who massacred the Ahl-e-Baīt also died in a dreadful way. After Yazīd, the most brutal criminal was the Governor of Kūfah Ubaīd-Ullāh Ibn-e-Ziyād. It was he who ordered to torture and oppresses Imām Hussain  and his blessed Ahl-e-Baīt  However; he soon got his just deserts. After just 6 years, on the 10th of Muḥarram 67 A.H. (with the strategy of Mukhtār Šaqfi) Ibn-e-Ziyād was disgracefully murdered at the hands of the army of Ibrāhīm bin Mālik Ashtar on the banks of the River Euphrates. The soldiers cut

off his head and presented it to Ibrāhīm who then sent it to Mukhtār in Kūfāh. (*Savāniḥ-e-Karbalā, P123, Mulakhkhaṣan*)

Snake in the Nose of Ibn-e-Ziyād

The Governor House in Kūfāh was adorned and the head of Ziyād was exhibited on the same place where the blessed head of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ was placed 6 years earlier. There was no one to cry for this ill-fated person, instead people celebrated his death. (*Savāniḥ-e-Karbalā, P123*) It is narrated in an authentic Ḥadīṣ by ‘Imārah bin ‘Umair that when the head of Ubaid-Ullāh Ibn-e-Ziyād along with those of his companions was placed down, I went towards them. Suddenly everyone started screaming, ‘It’s come, it’s come.’ I saw that a snake was coming. It slithered above and between all the heads and finally approached the dirty head of Ibn-e-Ziyād. It entered the nostril, stayed for a while and then left. Everyone started screaming again, ‘Its come, its come’. It happened two or three time. (*Sunan Tirmizī, V5, P431, Ḥadīṣ 3805, Dār-ul-Fikr Beirut*)

Ibn-e-Ziyād, Ibn-e-Sa’d, Shimar, Qais ibn Ash’aṣ Kandī, Khoūlī ibn Yazīd, Sanān ibn Anas Nakh’ī, ‘Abdullāh ibn Qais, Yazīd bin Malik and the remaining wretched people who were involved in martyring Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ (or were trying to martyr him) were all killed in horrible ways and horses were made to trample over their corpses! (*Savāniḥ-e-Karbalā, P158*)




صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Consequences of Bad are Bad

Mukhtār Ṣāqfi wiped all the Yazīdis off the face of the earth. The oppressors were unaware that the holy blood of the martyrs will ultimately lead to their destruction and the Yazīdī kingdom will be shattered to pieces and that all the people who were involved in the murder of the blessed Imām would be killed brutally. There would be the same bank of the River Euphrates; the same day of ‘Āshūrā; the same group of oppressors; and the horses of Mukhtār will be trampling over them. Their majority will not benefit them. Their hands and feet shall be cut; houses shall be robbed; they will be hung; corpses will rot and everyone in the world will be disgusted; people will rejoice and celebrate their deaths. In war they will be in thousands but they will become cowards and run away like eunuchs. Like dogs and mice they will find it difficult to save themselves; wherever they will be found they will be instantly massacred. They will be hated and condemned in the world and on the Day of Judgment. (*Savāniḥ-e-Karbalā*, P125)

Mukhtār Claimed Prophethood!

Dear Islamic Brothers! No one is aware of the hidden strategy of Allāh  regarding him. Though Mukhtār Ṣāqfi, killed all of Imām Ḥussāins  murderers and won the hearts of Imām Ḥussāins  lovers, his predestined misfortune dominated and he claimed Prophet-hood and started saying that he receives revelation. (*Aṣawā’iq-ul-Muḥarriqāh*, P198)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Satanic Thought

How can such a great lover of the Aḥl-e-Baīt be misguided and hence become a Murtad (apostate)? Can a false Prophet have the ability of performing such marvellous deeds?

Cure for the Satanic Thought

Allāh عزَّوَجَلَّ is independent and indifferent. We should all fear His hidden strategy because nobody knows what will happen to him! Look! Satan was very learned, obedient and ascetic; he worshipped Allāh عزَّوَجَلَّ for thousands of years but his predestined misfortune dominated and he became cursed and a disbeliever. Bal'am bin Bā'ūrā was also a very learned, obedient, pious person whose prayer was always answered. He had the knowledge of 'Ism-e-A'ẓam.' Through his spiritual powers he was able enough to see 'arsh from where he sat but when his predestined misfortune dominated he died without Imān and will enter the Hell in the form of a dog. Ibn-e-Saqā was one of the most intelligent scholars and debaters but he became disrespectful towards the *Ghoūš* of his time. He fell in love with a Christian princess, accepted Christianity and, later on, died in a disgraceful way.

Allāh عزَّوَجَلَّ revealed to His Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ “I killed 70 thousand people in the revenge of the murder of Yahyā bin zakariyā عَلَيْهِمُ السَّلَام and I will kill double number of people in the revenge of your grandson.” (*Al-Mustadrak-lil- Ḥākim, V3, P485, Ḥadīṣ 4208*)

History testifies that Allāh عزَّوَجَلَّ appointed an oppressor like 'Bakht-e-Nasr' who claimed to be God to take revenge for the

unjust assassination of Sayyidunā Yahyā bin Zakarīyā عليه السلام. Similarly, Allāh عَزَّوَجَلَّ appointed the liar Mukhtār Šaqfī, to take revenge for the unjust assassination of Imām Ḥussain رحمى الله تعالى عنهما, (*Shām-e-Karbalā P. 285*)

Allāh عَزَّوَجَلَّ knows best what His strategies are. Through his decision, he destroys the oppressors through the hands of oppressors! Hence, it is stated in Āyāh 129 of Sūrah Al-An'am:

وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

Translation From Kanz-ul-Imān

And thus we set over one against the other among the unjust for what they have done.

(*Al- An'am, 129*)

The Beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declares;

Indeed, Allāh عَزَّوَجَلَّ can help Islam even through an evil and wicked person. (*Ṣaḥīḥ Bukhārī*, V2, P328, Ḥadīṣ 3062, *Dār-ul-Kutub-ul- 'Ilmiyyah Beirut*)

We Should be Afraid of the Hidden Strategy of Allāh عَزَّوَجَلَّ

We should always remain fearful of the hidden divine plan of Allāh عَزَّوَجَلَّ. It is important that we always abstain from being proud due to knowledge, education, grandeur, glory, physical strength and power. Similarly, it's vital to abstain from bragging and boasting as we are unaware of our status in the knowledge of Allāh عَزَّوَجَلَّ. We must be afraid of the loss of









Imān. In order to develop a mindset of protecting your Imān, to gain the love of the Beloved of Allāh and His family and His blessed companions صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم وَرَضِيَ اللّٰهُ عَنْهُمْ, in order to increase religious knowledge, to abstain from sins and to earn great rewards, every Islamic brother should travel with the Madanī Qāfilāh of Da'wat-e-Islāmī in the company of 'Āshiqān-e-Rasūl (lovers of Rasūl-Allāh) for at least 3 days every month. Through Fikr-e-Madīnah, Islamic brothers and Islamic sisters should fill in the card of Madanī In'amāt (72 for Islamic brothers and 63 for Islamic sisters) and hand it over to the responsible Islamic brothers and sisters of their areas.

Oh Allāh عَزَّوَجَلَّ! For Your beloved's sake, His companions, Imām Hussain and the martyrs of Karbalā صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم وَ عَلَيْهِمُ الرِّضْوَان safeguard our Imān. Grant us peace in the grave, peace on the Day of Judgement and forgive us without accountability. Oh Allāh عَزَّوَجَلَّ! Grant us martyrdom with Imān, under the green dome, whilst lost in the visions of Your Beloved صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Grant us burial in Janna-tul-Baqī and bless us with the privilege of being the neighbours of Your Beloved صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Janna-tul-Firdaus.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Excellences of 'Āshūrā [10th Muḥarram]

1. The repentance of Sayyidunā Ādam عليه السلام was accepted on the 10th of Muḥarram.
2. Ādam عليه السلام was born on this day and
3. He عليه السلام entered Heaven on this day.

4. On this day the ‘Arsh,
5. Kursī,
6. Sky,
7. Earth,
8. Sun,
9. Moon,
10. Stars and
11. Heaven was created.
12. Sayyidunā Ibrāhīm  was born.
13. He  was saved from the fire on this day.
14. Sayyidunā Mūsā  and his Ummaḥ were saved and pharaoh was drowned along with his people on this day
15. Sayyidunā ‘Īsā  was born on this day.
16. He  was raised up to the skies on this day.
17. Sayyidunā Nūḥ  ark settled at kūḥ-e-jūdī (a hill).
18. A great kingdom was bestowed upon Sayyidunā Sulaymān  on this day.
19. Sayyidunā Yūnus  was brought out of the whale’s stomach on this day.

20. Sayyidunā Ya'qūb عليه السلام gained his sight back on this day.
21. Sayyidunā Yūsuf عليه السلام was taken out from the deep well on this day.
22. Sayyidunā Ayyūb عليه السلام pain disappeared on this day.
23. Rain descended from the sky for the first time on this day.
24. The fast on this day was famous even among previous Ummahs. It is even said that the fasting on this day was *Fard* before the blessed month of Ramaḍān; then it was cancelled.
(*Mukāshafa-tul-Qulūb*, P311)
25. On this day of 'Āshūrā, Sayyidunā Imām Ḥussain رضي الله تعالى عنه along with his family and companions were all brutally martyred on the plains of Karbalā after facing 3 consecutive days of starvation.

5 Excellences of the Fasts of Muḥarram and 'Āshūrā

Madīnah 1: Sayyidunā Abu Hurairah narrates رضي الله تعالى عنه that the Noble Prophet صلى الله تعالى عليه وآله وسلم said: “After Ramaḍān, the fasting of Muḥarram is the greatest; and after the obligatory [prayer] the greatest prayer is the night prayer.” (*Ṣaḥīḥ Muslim*, P891, *Ḥadīṣ* 1163)

Madīnah 2: The beloved of Allāh صلى الله تعالى عليه وآله وسلم said: “The fasting of each and every day in Muḥarram is equal to the fasting for a month.” (*Tabarānī-fis-Ṣaghīr*, V2, P87, *Ḥadīṣ* 1580)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Fasting of ‘Āshūrā

Madīnah 3: Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا says: “I never saw the Prophet of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so keen to fast on a day and give it priority over other days than the day of ‘Āshūrā’, and the month of Ramaḍān.” (*Ṣaḥīḥ Bukhārī, VI, P657, Ḥadīṣ 2006*)

Go Against the Jews

Madīnah 4: The Beloved of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “Fast on the day of ‘Āshūrā and go against the Jews, fast a day before it or after it as well.” (*Musnad Imām Aḥmad, VI, P518, Ḥadīṣ 2154*)

Whenever you observe the fast of ‘Āshūrā, it is better to fast on either the 9th or 11th of Muḥarram as well.

Madīnah 5: It is narrated by Sayyidunā Abu Qatādaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the best of creation, the intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “I have trust that Allāh عَزَّ وَجَلَّ eradicates the sins of the previous year for those that fast on ‘Āshūrā.” (*Ṣaḥīḥ Muslim, P590, Ḥadīṣ 1162*)

The Eyes will not Hurt nor will you Become Ill for the Whole Year

Mufti Aḥmad Yār Khān Na‘īmī عَلَيْهِ رَحْمَةُ الْمَلَأَن says: “If a person fasts on the 9th and 10th of Muḥarram he/she will gain immense reward. If a person cooks good food for his family, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ blessings shall remain in the house for the whole year. It is better to cook ‘Khichrā’ and do Fātiḥah for Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا for this is very

effective. If he has a bath on this day, he shall إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ be safe from illnesses the whole year because on this day the water of Zam Zam reaches all the waters.” (*Tafsīr Rūḥ-ul-Bayān*, V4, P146 *Quetta, Islami Zindagī*, P93) The Beloved of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever applied *Išmid Surmah* (antimony used in eyes) on the day of ‘Āshūrā, his eyes will never hurt.” (*Shu’abul-Imān*, V3, P367, *Ḥadīṣ* 3797)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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Distribute booklets published by Maktaba-tul- Madīnah during weddings, times of Grief, *Ijtimā’āt* and other such occasions and earn reward. Make it a habit of keeping booklets in your shop to give to customers for free. Give booklets to the newspaper delivery person or to children and have them distributed in your neighbourhood. Give a new booklet each time and earn reward for inviting towards good.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهِٖ وَسَلَّم
وَعَلَىٰ كُلِّ مُسْلِمٍ وَبَارِكْ وَسَلِّمْ



Madani Way to Earn Reward at Wedding Receptions

While a lot of money is spent on the occasion of marriages, get **Madani Bastay** (Bookstalls) arranged during the ceremony of wedding feast (one in men's section and one in women's section). Distribute Madani Books, Booklets, Pamphlets and Cassettes etc. for free at these bookstalls and gain a lot of reward. Just place an order to **Maktabat-ul-Madina**; then the Islamic brothers and sisters will Inshallah ﷻ handle the rest of the work themselves. (Jazakallah-u-Khaira)

Note: Get the same bookstalls arranged for the distribution of booklets etc. on the occasion of Ghos-e-Azam's رحمة اللہ علیہ Niaz, Soam, Chahlam etc. The Islamic brothers who are desirous of distributing **Faizan-e-Sunnat, Laws of Salah** and other Books, Booklets, Pamphlets etc. for the **Easal-e-Sawab** of their deceased relatives by getting their names printed in the books should contact **Makatabt-ul-Madina**.



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